GOD
and the KING:

OR,

A Dialogue ſhewing that our Soueraigne Lord King IAMES, being immediate vnder God within his DOMINIONS,

Doth rightfully claime whatſoeuer is required by the Oath of ALLEGEANCE.

LONDON,
Imprinted by his Maieſties ſpeciall priuiledge and command. 1615.

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GOD AND THE KING:

OR,

A Dialogue shewing that our Soueraigne Lord King IAMES being immediate vnder God within his Dominions, doth rightfully claime whatsoeuer is required by the Oath of Allegeance.

Theodidactus.

You are Well met friend *Philalethes*; your countenance and gesture import that your thoughts are much busied: what may be the occasion of

these meditations?

Philalethes. Somewhat I heard this Eue-

ning Praier from our Pastor in his catechisti-
call expositions vpon the fift Commande-
ment, * *Honour thy Father and thy Mother:*
*Exodus 20. who taught that vnder these pious and reue-
rend appellations of *Father* and *Mother*, are
compriſed not onely our naturall parents,
but likewise all higher powers; and especially
such as haue Soueraigne authority, as the
Kings and Princes of the earth.

Theodidactus. **Is this Doctrine so strange vnto you, as to make you muse thereat.**

Philalethes. God forbid, for I am well as-
sured of the truth thereof, both out of the
Word of God, and from the light of reason.
The sacred Scriptures doe stile Kings and
Princes the * *nursing Fathers of the Church*,
*Esay 49. and therefore the nursing fathers also of
the Common-weale: these two societies
having so mutuall a dependance, that the
welfare of the one is the prosperity of the
other.

And the evidence of reason teacheth
that there is a stronger and higher bond of
duty between children and the father of their
country, than the fathers of private fami-
lies. These procure the good onely of a few
and not without the assistance and protecti-
on of the other, who are the common fo-
ster-

ſter-fathers of thouſands of families, of whole Nations and Kingdomes, that they may liue vnder them an honeſt and peaceable life.

There being ſo firme and neere an obligement of ſubiects in duty and obedience vnto their Prince, I could not but ſeriouſly meditate with my ſelfe, or rather enter into ſome thoughtfull admiration, how there ſhould be any ſo farre vnnaturall and forgetfull of their many waies bounden and inbred duty, as to enforce his moſt excellent Maieſty to ſecure himſelfe of his ſubiects loyalty and alleageance by a ſolemne oath.

Theodidactus. **Such is the generall prauity and corruption of men, that in moſt Kingdomes, and Common-weales, there haue euer riſen ſome ſeditious** Corathes, **and rebellious** Shebas.

Phila. It may bee vpon ſome extraordinarie prouocation by the cruell oppreſſions and inſolent tyrannies of Gouernours.

Theod. **Nay, frequently men onely out of pride and ambition, or out of a blinde and intemperate zeale, or from the effect of both (when they are checked by the raines of gouernment) repining diſcontent, haue ſowen the tares of ſedition againſt the moſt vertuous and religious Princes, and vngratefully plotted their**

ruine, euen when they haue beene most propitious, and indulgent towards them.

What Prince was euer more merciful and compassionate then king *Dauid*, as being fashioned and framed wholy according to his heart who is the God of mercy and compassion? yet [a] wicked Sheba the sonne of Bichri lifted vp his hand against him, and blew the Trumpet of schisme and sedition to rent his kingdome from him.

[a] 2. Sam. 20.

That peacefull and moderate Emperour Augustus, honoured by his enemies for his princely vertues, was assailed [b] ten seuerall times by conspirators. Vespasian euen composed of mildenesse, and clemency, [c] had daily treasons against him; and his sonne Titus, for his pleasing and amiable vertues, tearmed by [d] *Suetonius*, the loue and delight of mankinde, wanted not a [e] traiterous Cæcina.

[b] *Suet cap. 19.*

[c] *Sueto. cap. 25.*

[d] *Cap. 1.*

[e] *Sueto. cap. 6.*

But leauing ancient and forraigne, and to instance in moderne and domestike examples (as most powerfull to perswade, being fresh in our memories) his Maiesties clemency towards the Romanists, and Papall faction, at his happie entrance into this kingdome, was rare and admirable; especially if wee consider their

their disloyalty, and sanguinary attempts against Queene Elizabeth of blessed memory, onely vnder pretence of promoting their superstition, whereunto his Maiesty was a constant and professed opposite, as well as his Royall Sister.

In the beginning of Queene Elizabeths raigne, the *most part of such as were addicted to the Romane Superstition, communicating with vs in diuine seruice, liued free from all punishment or molestation, and enioyed common fauours and benefits with other of her Maiesties loyall subiects. Of which their practise, the Pope being aduertised by some feruent and zealous Romanists, and that hereby in time his adherents would by little and little wholly consociate themselues with our Church, and so all hope would be lost by a home party, of reducing this Kingdome vnto his subiection, out of which his predecessors had gathered such rich treasures. Pius Quintus to preuent so great a damage vnto the see of Rome, and for this purpose to make an open Schisme betweene his deuoted vassals, and her Maiesties dutifull and faithfull Subiects; hee sent Morton an English Priest to declare by his Papall Authori-

*Apologie of Ecclesiasticall *Hierarch. cap. 3.*

Anno Domini 1569. 11. Reg. Eliz.

Sand. lib. 7. de visib. Monarch.

ty vnto the then Earles of Northumberland & Westmerland, vpon whom multitudes of Popish people in the North were dependant, that Queene Elizabeth was an Heretique, (and therefore that they ought to haue no communion with her in ciuill affaires, much lesse in religious) because by being an Heretique, she was fallen from all dominion and power, and they were not compelled to obey her Lawes and Commandements.

[a] Stow in annal. 12. Eliz.

Whereupon they raised an armie of [a] foure thousand footemen and fiue hundred horse for the maintenance of the liberty of their conscience, and the reformation of Religion, pretending they were driuen to take this enterprise in hand, lest otherwise forraigne Princes might take it vpon them, to the great perill of this Realme: which forces were soone vanquished, and onely some chiefe conspirators receiuing condigne punishment for their rebellion: other Papists that did not partake in this seditious commotion, (through the gratious disposition of her Maiesty) enioyed the same liberty they did before.

But Pius Quintus was neither mitigated by her Maiesties clemency, nor daunted

daunted with the ill successe of his factious Complices: for being informed that his projects tooke not that effect hee expected, [b] because all the Catholiques knew not that Queene *Elizabeth* was declared an Heretique: not long after he did publish a Bull, wherein out of the fulnesse of his power he denounced Queene *Elizabeth* an Heretique, and that such as did cleave vnto her, should incurre his curse; that she was depriued of all dominion and dignity; that her Nobles and people, or any other that had sworn obedience vnto her, were freed from this oath, and from all allegiance & fidelity; commaunding them not to obey her lawes vpon paine of his curse. And that this Bull might be the more generaly known vnto Romanists, & to gaine vndoubted credence thereunto, he caused it to bee printed at Rome, to be signed by a publique notarie, sealed with the seale of his Court, and at length being sent into England, it was fastened by one Felton deepely plunged in the Roman superstition, vpon the gates of the Bishop of Londons Pallace.

And although these Papall thunders, and curses of Pius Quintus were but as the noise of thornes vnder the pot, and [c] vanished like the vapour of smoake: yet

[b] Sand. l. b. 7. visib. monarch.

Anno Dom. 1570. 12. Eliz.

[c] Eccles. 7. 8.

Gregory

Gregory the thirteenth immediately succeeding Pius Quintus, confirmed and ratified his Bull, erected a * Colledge at Rome, gaue a pension to an other Colledge at Doway, to be receptacles for fugitiues and discontented persons in England, to be instructed in schoole-points of sedition (as it is manifest by the bookes and writings of their then chiefe Masters and Oracles [d] Bristow and Allen) and from thence to be secretly conueied into this Kingdome, to perswade men they were bound to obey the Popes Buls, and excommunications, to renounce their naturall allegiance vnto her Maiesty, and take part with any domesticall or forraigne power to depose her from her Regall Throne.

* An. 1578. 14. Eliz.

[d] See Bristowes motiues, Mot. 15. 40. And Allens defence. Eng. Cathol. c. 4.

The most eminent and principal men of note amongst these fugitiues, were the Iesuites Campian and Parsons, who at the commaundement of Gregorie the thirteenth, comming towards this Kingdome, deliued of him that the forenamed Bull of Pius Quintus, which himselfe also had established, might so be vnderstood, [e] As to binde the Queene and the Heretiques (but not the Catholiques) as matters then stood, but when there might be had

[e] Instruments of this interpretation found amongst Papists.

had a publique execution therof. With these instructions they entred England; and Saunders the same time Ireland, with an Army from the Pope, to succour the Rebell Desmond. And as Saunders laboured by violence, and force of Armes to enthrall mens persons, so these with artificiall, and plausible perswasions to captiuate their soules, and preuailed with many, together with a refusall of communicating with vs in the religious worship of God, to renounce their ciuill duty and allegiance vnto their Soueraigne.

And thus by the seditious practises of Iesuites, and Priests, this seperation of her Maiesties Subiects from diuine seruice daily encreasing, and accompanied with a perillous dissolution of the bond of their ciuill obedience: Yet her Maiesty out of her great moderation, and incompatable goodnesse of nature, impeached none of these rebellious Seperatists, either in their liues, lands, goods or liberties; but onely by a decree in Parliament, punished them with a pecuniary mulct for the time they refused to come vnto the Church, and published a Proclamation for the Reuocation of all such as remained beyond the Seas vnder the

1580. About this time *Parsons* writ the reasons of refusall of going to protestant Churches; vpon which writing (saith the Apologie of the Ecclesiasticall Hierarchie) whē many cheef men refused to goe to hereticall Seruice, there was called a Parliament in the end of the same yeer, and the lawe of twenty pound a moneth for Recusants was ordained, but no capitall Lawe made against Priests or their receiuers.

Anno Dom. 1581. 24. *Reg. Eliz.*

colour of ſtudie, to be the Authours of treaſonable attempts.

Wherewith theſe ſeedmen of ſedition were no way ſuppreſſed, but rather did daily multiply, and at length grew vnto that height of impiety, as to animate ſundry deſperate perſons, and ſonnes of
1582. 25. Eliz. Belial; as Arden, Parrie, and others of the ſame rancke, with hope of eternall ſalvation, to lay violent hands vpon her Maieſties ſacred perſon: and became principall agents to incite the King of Spaine
1583. 26. Eliz. (then entering into hoſtility with this land) to inuade the Realme, aſſuring him to haue here a party of Romaniſts, ready to aſſiſt ſuch power as hee ſhould ſet on land, for ſubduing of this potent kingdome.

Which vnchriſtian, and vnnaturall enterpriſes of fugitiue Ieſuites, and Prieſts, couered with the mantle of zeale, and Religion, enforced her Maieſtie after much patience, and longanimitie,
1584. 27. Eliz. to enact by publike authority of Parliament: that if any Ieſuites or Prieſts made in parts beyond the Seas, according to the rites of the Romane Church, came into this Realme, they ſhould be adiudged traitours, and ſuffer as in caſe of high treaſon.

All

All theſe notorious ſeditions, and rebellions hatched, and produced, by the papall faction, and their chiefetaines Jeſuites, and Prieſts, out of a zeale to reduce into this land the Idolatry of Rome, and the iuſtice, and equity of the forementioned lawes, made by the late renowned Queene; to ſuppreſſe, and preuent them, were well knowne vnto his moſt excellent Maieſty: and therefore at his happy inauguration vnto this Kingdome, out of his owne maturenes of iudgement, and grounded perſwaſion of the truth, being reſolued to tread the ſteps of his Royall Siſter, and by the light of the Goſpell, to extinguiſh the Aegyptian darkeneſſe of Poperie, he could not but in his princely wiſdome more then coniecture, that the like diſloyall attempts might bee practiſed againſt his ſacred dignity and perſon by theſe Romaniſts. Notwithſtanding, out of his gracious inclination vnto pitie and mercy, deſiring to conquer euill with goodneſſe, in the beginning of his raigne hee ſet at liberty all Jeſuits and Prieſts that were impriſoned, and vnto ſuch as lurked in ſecret corners of the Land, he gaue them leaue openly to profeſſe themſelues to be ſuch; ſo that 1603.

both by a certaine day would depart the Realme. And as for other reculant Papists refusing to partake with vs in the Lawfull worshippe of GOD, hee frees them from all pecuniary mulcts imposed vpon them by the Law, honoured many of them with knighthood, gaue them free accesse vnto his Court and presence, bestowed equall fauours vpon them, with their opposites in profession. They were not prouoked by any tirannous cruelty or oppression vnto any seditious enterprises.

Philalethes. Surely no, but rather had iust cause to be truely dutifull, and loyall to his Maiesty; who thus did change deserued iustice into mercy and clemency.

Theodidactus. The mercy indeede and fauour of Kings and Princes, is like a cloud of the latter raine, and worketh much even vpon mindes not well disposed. But some of these Romanists were of so rancorous spirit, and brutish ingratitude, that whilest they peaceably enioyed the forerecited fauours, they did plot a treason barbarous for cruelty, vnmatchable in regard of example, the horrible destruction by Gunpowder, of the King, Queene, their royall Progenie, and

Pro. 16. 15.

the whole Court of Parliament at once.

Phila. Did the bloudy Actors of this monſtrous attempt alleage no motiue or reaſon thereof.

Theod. None but their fanaticall zeale to promote the Romiſh religion; which enraged affection out of charity is not to be ſuppoſed to be in all of that profeſſion, and in wiſdome to bee feared leaſt it bee in ſome, ſurmiuing theſe offendors: And therefore to diſcerne the one from the other, the Oath of Allegeance (which hath occaſioned this our conference) was principally framed.

Phil. They that will be ſo impious as to lift vp their hand againſt Gods annointed, little feare the hainous ſinne of periurie, and therefore this Oath will not much auaile to diſcouer ſuch trecherous perſons.

Theod. An Oath is a moſt ſacred bond, and with a ſecret terrour imprinted by the immediate finger of God in the taking thereof, doth ſo ſtraitly oblige the inmoſt ſoule & conſcience, that although many men be obdurate vnto other grieuous ſinnes: yet they will be tender and ſenſible of the violation of an Oath. Very often (ſaith Saint *Auguſtine*) men prouoke their wiues whom they ſuſpect to bee adulte-

Contra mendac. ad Conſ. cap. 23.

adulterous to cleere themselues by an oath, which they would not doe, vnlesse they did beleeue that those which feare not adultery may feare periurie: for indeede (saith hee) some vnchast women which haue not feared to deceiue their husbands by wantonnesse, haue beene afraid to vse God vnto them as a witnesse of their chastity. In the maritall coniunction of the husband and wife, there is a liuely resemblance of the obligation of subiects in ciuill allegeance vnto their Prince: for as the coupling of the wife vnto the husband in dutifull obedience, so of subiects vnto their Prince in loyaltie and fidelity is a very arct and neere vnion: and as the husband is the head of the wife, so is the Prince of his subiects. As therefore experience in the daies of S^t. Augustine taught that wiues did rather dreade wilfull periurie, then vndutifulnesse towards their husbands, so it is now to bee presumed, that many subiects will abhor the same crying sinne more then disobedience.

a 1. Cor. 11. 3.

b 1. Sam. 15. 17.

Philalethes. But is there any example in former ages of the like oath for the trying of the loyaltie of the subiects vnto their Soueraigne?

Theod.

Theod. About a thousand yeeres since, the same oath in substance was vsed in Spaine, and ratified by the Canons of diuerse famous Councels of Toledo: For whereas there was a generall report, that there was such perfidiousnesse in the mindes of many people of diuerse Nations, that they made no conscience of keeping their oaths and fidelitie, that they had sworne vnto their Kings; but did dissemble a profession of fidelity in their mouthes (like vnto equiuocating Papists) when they held an impious perfidiousnesse in their hearts: the fourth Councel of Toledo decreed (as also other Councels afterward held in the same City) that [b] whosoeuer of vs, or of all the people through all Spaine, shall goe about by any meanes of conspiracy or practise, to violate the oath of his fidelity, which he hath taken for the preseruation of his Countrie, or of the Kings life; or who shall attempt to lay violent hands vpon the King; or to deprive him of his kingly power; or by tirannicall presumption vsurpe the Soueraignety of the Kingdome; let him be accursed in the sight of God the Father, and of his Angels; and let him bee made and declared a stranger from the Catholique Church, which hee hath profaned with his periurie.

Concil. Toletan. 4. can. 74.

a *Concil. Tolet. 5. 6. 10.*
b *C. Can. 74.*

Phila-

Phila. Hath this oath any agreement and correſpondence with the oath of Allegiance vnto the Kings Maieſty?

Theodidactus. Almoſt in euery point and circumſtance, as you will eaſily perceiue, if I ſhall but reade the oath of Allegiance vnto you out of this booke which I haue in my hand: for the tenor hereof is thus word for word.

I *A. B. Do truly and ſincerely acknowledge, profeſſe, teſtifie and declare in my conſcience before God and the world; That our Soueraigne Lord* K. Iames *is lawfull and rightfull King of this Realm, and of all other his Maieſties dominions & Countries; and that the Pope neither of himſelfe, nor by any authority by the Church or Sea of Rome, or by any other meanes with any other, hath any power or authority, to depoſe the King, or to diſpoſe any of his Maieſties Kingdoms, or Dominions; or to authorize any forrain Prince to inuade or annoy him, or his Countries; or to diſcharge any of his Subiects of their allegiance; and obedi-*

ence

ence to his Maiestie, or to giue licenſe or leaue to any of them to beare armes, raiſe tumults, or to offer any violence, or hurt, to his Maieſties royall Perſon, State, or Gouernment, or to any of his Maieſties Subiects within his Maieſties Dominions.

Alſo I doe ſweare from my heart, that notwithſtanding any declaration, or ſentence of Excommunication, or Deprivation, made, or granted or to be made, or granted by the Pope, or his ſucceſſors, or by any authority, deriued, or pretended to be deriued from him, or his Sea, againſt the ſaid King, his heires or ſucceſſors, or any abſolution of the ſaid Subiects from their obedience: I will beare Faith and true Allegiance to his Maieſty, his heires and ſucceſſors, and him and them, will defend to the vttermoſt of my power, againſt all conſpiracies and attempts whatſoeuer, which ſhall be made againſt his, or their Perſons, their Crowne, and dignity by reaſon, or co-

lour of any such sentence, or declaration, or otherwise; and will doe my best endeuour to disclose and make knowne vnto his Maiestie his heires, and successors, all treasons, or traiterous conspiracies, which I shall know, or heare of, to be against him or any of them.

And I do further sweare, that I do from my heart abhorre, detest, and abiure as impious and hereticall, this damnable doctrine, and position, that Princes which be excommunicated or deprived by the Pope, may be deposed, or murthered by their Subiects, or any other whatsoeuer.

And I doe beleeue, and in Conscience am resolued, that neither the Pope, nor any person whatsoeuer hath power to absolue me of this oath, or any part thereof, which I acknowledge by good and full authority to be lawfully ministred vnto me, and doe renounce all pardons, and dispensations to the contrary. And all these things, I doe plainely, and sincerely acknowledge and

sweare,

ſweare, according to theſe expreſſe wordes by me ſpoken, and according to the plaine and common ſenſe, and vnderſtanding of the ſame wordes, without any equiuocation, or mentall euaſion, or ſecret reſeruation whatſoeuer. And I doe make this recognition, and acknowledgement heartily, willingly, and truely vpon the true faith of a Chriſtian: So helpe me God.

Phila. There is indeede betweene this oath, and the former eſtabliſhed by the Councels of *Toledo*, a perfect harmony, if we reſpect the ſubſtance of the matter in them, ſaue that the former oath is more generall, and conciſe, the latter more diffuſe and particular. And therefore I would intreate you for my more cleere and diſtinct apprehenſion thereof, to reſolue it into the ſeuerall heads and branches of which it doth conſiſt.

Theod. I ſhall preſently giue you ſatisfaction heereto. In an oath, there is the matter or truth which wee ſweare, or the forme and manner how we are to ſweare. The manner of taking this Oath, is to ſweare plainly, ſincerely & without all equiuocation, mentall reſeruation, or ſecret inter-

pretation in a Iuſtice, iudgement, and truth: otherwiſe then that infamous heretique b Arius ſwoze, who being demanded by the Emperour, whether he would ſubſcribe vnto the Nicene Faith, which condemned his hereſy, denying the godhead of Chriſt: he forth-with yeelded hereunto: and being further required by the Emperour, (ſuſpecting his diſſimulation) to ſweare vnto the ſame faith, hee writ his owne hereticall confeſſion, ſubſcribed it, hid it in his boſome, and then hauing a mentall relation vnto his confeſſion, hee tooke an oath that hee had truely and from his heart ſubſcribed. In which perfidious action, the wretched heretique was eyther ignorant, or wilfully forgetfull, that by c whatſoeuer art of words any man ſweareth, yet God who is the witneſſe of the conſcience accepteth it, as he doth to whom the oath is made.

a Ier. 4. 2.
b Socrat. Hiſt. lib. 1. c. 25. Niceph. Hiſt. lib. 8. c. 5.
c Iſidor. Hiſpal. Senten l. 1. c. 31. Bern. de inter. Dom. c. 15.

The matter or maine ſubiect of this Oath, which is the principall thing whereof I conceiue you deſire to haue a more diſtinct and full vnderſtanding, may to this purpoſe bee reſolued into theſe enſuing aſſertions.

1. Our Soueraigne Lord King IAMES is

the

the lawfull King of this Kingdome, and of all other his Maieſties Dominions and Countries.

2. *The Pope neither by his owne authority, nor by any other authority of the Church, or of the Sea of Rome, nor by any other meanes, with any others helpe can depoſe his Maieſty.*

3. *The Pope cannot diſpoſe of any of his Maieſties Kingdomes and Dominions.*

4. *The Pope cannot giue authority to any forraine Prince to inuade his Dominions.*

5. *The Pope cannot diſcharge his Subiects of their allegiance vnto his Maieſty.*

6. *The Pope cannot giue licence to one, or more of his Subiects to beare armes againſt him.*

7. *The Pope cannot giue leaue to any of his Subiects, to offer violence vnto his royall Perſon, or to his gouernment, or to any of his Maieſties Subiects.*

8. *Although the Pope ſhall by ſentence ex-*

communicate, or depose his Maiestie, or absolue his Subiects from their obedience, notwithstanding they are to beare faith and true allegiance vnto his Maiesty.

9. If the Pope shall by sentence excommunicate or depose his Maiesty: neuertheleſſe his Subiects are bound to defend his person, and Crowne against all attempts and conspiracies whatsoeuer.

10. If the Pope shall giue out any sentence of excommunication, or depriuation against his Maiesty; notwithstanding his Subiects are bound to reueale all conspiracies, and treasons against his Maiestie, which shall come to their hearing and knowledge.

11. It is hæreticall and detestable, to hold, that Princes beeing Excommunicated by the Pope, may bee deposed or murthered by their Subiects, or any other.

12. The

12. *The Pope hath not power to abſolue his Maieſties Subiects, from their oath of Allegiance, or any part thereof.*

Phila. By theſe aſſertions thus diſtinctly propoſed, I confeſſe I doe conceiue the principall contents of the oath more cleerely then before: But I would not onely haue a full and through apprehenſion of this oath, but likewiſe vpon any occaſion, for the more expedite performance of my duty vnto his excellent Maieſty, readily remember it, which I ſhall be the better able to doe, if you would bee pleaſed to reduce this multiplicity of aſſertions vnto ſome fewer heads.

Theod. **This may eaſily be accompliſhed: There are two ſpeciall grounds, or foundations of true Soueraignty in our gratious Lord the King. The one** that receiuing his Authoritie onely from God, hee hath no ſuperiour to puniſh or chaſtice him but God alone. **The other,** that the bond of his ſubiects in obedience vnto his ſacred Maieſty is inuiolable, and cannot bee diſſolued. **Theſe two generall heads (preſuppoſing the vndoubted truth of the firſt aſſertion** [Our Soueraign Lord King *Iames* is the Lawfull King of this Kingdome and all other his Dominions and

* *Hæ inramenti partes veræ ſunt quod Iacobus ſit legitimus Rex Angliæ, Scotiæ, Hiberniæ, &c. Beca. contron. Angli. cap. 3.*

and Countries] because the most * seditious impugners of his Maiesties crown and dignity freely acknowledge it) compaise all the other assertions, as euen now I seuerally proposed them out of the oath of Allegiance.

For to begin then with the first head, seeing that when God would denounce his most heauy iudgements against wicked Kings that transgresse his Law, as against Saul, and Rehoboam, hee threatneth them with renting their kingdoms from them, and making their houses desolate: the deposing of a King, the disposing of his Dominions, vnto an other, the hostile inuading of his countries, must needs be a grieuous chastisement: And therefore if his Maiesty hath no superiour beside God to punish him, the Pope as his Superiour cannot by any meanes whatsoeuer depose him, dispose of his dominions, inuade his countries; which is the effect and substance of the second, third, and fourth assertions.

Philo. Doth the same generall ground of his Maiesties Kingly soueraignety comprehend the rest of the assertions?

Theod. No, for they are all contained within the limits of the second principle

* Euery English Catholique doth professe his Maiesty to be his true and lawfull King. *Parsons* in his iudgement of the Apologie. part.1.num.27.

ciple of Regall Soueraignetie: that the bond of the Kings subiects in obedience vnto his Maiestie is inuiolable and cannot be dissolued. This will be euident vnto you by a compendious recitall of the cheife parts, and duties of Allegiance from a Subiect to his Prince. And wee cannot learne these duties from a better Master, than God himselfe, who hath so exactly taught them in his sacred word.

The generall dutie which God enioyneth vpon all men, to eschew euill and do good, is diffused through the particular duties of euery man; whether it be the dutie of a seruant vnto his Master, of a sonne vnto his father, or of a subiect vnto his Prince. And in the Allegiance of a Subiect vnto his Soueraigne, the euill he is to eschew, is euill in action, for he is not to [b] touch him with any hurtfull touch, nor to [c] stretch out his hand against his sacred person, nor so much as to affright, or disgrace him, by cutting the lap of his garment: Euill in words, for [d] he is not to curse his Ruler: Euill in cogitations, for he is not to [e] curse the King in his thought. So likewise the good which he is to do out of obedience vnto his Prince, is in deede, by [f] paying tribute vnto him for his Re-

[b] Psal. 105.
[c] 1. Sam. 15.
[d] Exod. 22.
[e] Eccles. 10.
[f] Rom. 13.

gall suppoꝛt, by fighting his battailes with *Ioab*, aduenturing his life with *Dauid*, to vanquish his enemies: in speech, by reuealing with religious [g] *Mordecai* the treasonable designements of *Bigan*, and *Tereſh*, by powring out prayers [h], and supplications foꝛ his welfare: in thought, by estéeming, and honouring him from the heart, and out of [i] conscience as the [k] anointed of the Lord, Gods holy ordinance, and minister, and as a [l] God vpon earth: foꝛ this is to obey him foꝛ the [m] Lords sake, to feare God, and honour the King [n]: when we feare God by whom the [o] King raigneth, and his thꝛone is established.

[g] Ester 2.
[h] 1. Timoth. 2.
[i] Rom. 13.
[k] Esay 45.
[l] Psal. 82.
[m] 1. Pet. 2.
[n] 1. Pet 2.
[o] Pro. 8.

Now if the Subiects of our Soueraigne out of their Allegiance vnto his Maiestie are not to lay violent hands vpon his sacred person, but to succour and defend him euen with the hazzard of their liues: not to curse him with their tongues; but to blesse him by prayers and supplications, and preserue him by discouering all attempts, against his life, and dignitie: not to harbour in their soules any euill thought of him; but from their heart to honour him as Gods Viceꝛeꝛent here vpon earth: and the bond of this allegiance (as the second ground of kingly Soueraignety

raigneth auerreth) is inuiolable, and cannot by any meanes be dissolued: then although the Pope doth arrogantly presume to discharge them from their allegiance vnto his Maiestie, to absolue them from their oathes of obedience, to giue licence vnto them to beare armes against him, and offer violence vnto his person, to excommunicate and depose his Maiestie; all these impious and irreligious practises are in vaine, and notwithstanding, they are not to depose, or murther his Maiestie, or any way to offer violence vnto his sacred person, crowne, and dignitie; but to defend him against all conspiracies, to reueale all treasons against his Maiestie, and beare vnto him faith and true allegiance.

Philalethes. I do now fully conceiue how the two props and pillars of supreme authoritie in his excellent Maiestie, which you haue proposed, doe breifly and as it were by way of Epitome, comprise all the cheife and materiall points of the oath: and although I am most assured in my conscience of their firmenesse, and immoueable stabilitie in the truth; yet to be the more enabled for the iustifying of them vnto others, I would request you to shew how

these pillars are supported, and vpon what foundations they are built.

Theodidactus. Hereunto I do willingly condiscend, and will first discouer vnto you the foundations of the first proppe, or pillar; Our Soueraigne Lord King IAMES receiuing his authoritie onely from God, hath no superiour to chastise, and punish him but God alone.

The auncient practice of this Kingdome is cleere for this truth: *Bracton* *twentie yeares chiefe Iustice vnder Henrie the third, in his *customes of England saith; there are vnder the King freemen, and seruants are subiect vnto his power, as also whatsoeuer is vnder him; and he himselfe is subiect to no man, but only vnto God. And againe: if there be any offence committed by him forasmuch as there is no braue to enforce, or constraine him, there may be supplication made that hee would correct, and mend his fault: which if hee shall not do: it is abundantly sufficient punishment for him that he is to expect God a reuenger: for no man may presume* iudicially to examine his doings, much lesse to oppose them by force and violence. And this is no other kingly Soueraignety than God himselfe hath giuen vnto his Maiesty,

* *Ball.*
* *1 Centena: rubrica. 35.*

Et ipse sub nullo nisi tantum sub Deo.

* *Disquirere.*

Maiestie, I counsell thee (saith God by the mouth of [p] *Salomon*) to keepe the Kings commandement, and that in regard of the oath of God; be not hastie to go out of his sight, stand not in an euill thing, for he doth whatsoeuer pleaseth him. Where the word of a King is there is power, and who may say vnto him what dost thou? An euident testimonie that as Kings are subiect vnto God, whom, [q] We are to obey rather than men, so they are subiect only vnto God and haue no mortall man their superiour who may require of them an account of their doings, and punish them by any iudiciall sentence.

And this diuine veritie was not onely taught by *Salomon*, but likewise by his father *Dauid*; who out of a consideration of the eminencie of this Regall authoritie, subiect only vnto the seuere iudgement of God, powreth out before him this penitent confession: [r] against thee, against thee only haue I sinned. Against thee onely: for he was a King (saith * *Ambrose*) not bound vnto law, because Kings are free from the bond of crimes, and are not called vnto punishment by any law, being safe by the power of commaund; therefore *Dauid* sinned not against man vnto whom he was not

[p] Eccles. 8.

[q] Act. 5.

[r] Psal. 51. 6.
* *Apolog. Dauid cap. 4. & lib. 2. Epist. 7. Epist. & Serm. 16. in. Psal.* 118. with whom do agree *Arnob. Cassiod. Beda. Glossa. ord. Enhymi. in* 51. *Psal. & Dydimus, Cyrill. Nicetas in Aurea catena. in* 50. *Psalmos.*

obnoxious, in regard of punishment; but of admonition only, and reproofe, vttered in the name, and by the authoritie of God himselfe.

Leo 4. 2. q. 7. c. Nos si competenter. 2. Sam. 12. Hereupon the Prophet *Nathan* hauing vsed this preface (thus saith the Lord,) admonished King *Dauid* that he should expiate his sinne by repentance, but he gaue no sentence against him whereby according to the law he might be adiudged vnto death. For if *Nathan* had giuen any such sentence against *Dauid*, he should haue had power to depriue him of his life, and so of that which he enioyed by his life, his Regall authority, which God only can take away from Princes, because he alone bestoweth it vpon them.

For from whence haue they receiued their Soueraignety to be here vpon earth as Gods ouer men? God himselfe answereth, [f] I (and not any creature whatsoeuer) haue said ye are Gods; and as by my word the world was made: so are yée appointed by the same word to rule the world. Who hath giuen vnto them their kingdomes? the most high, [t] he ruleth in the kingdome of men and giueth it to whomsoeuer he will. What power hath seated them in their thrones? The power of

[f] Psal. 82.

[t] Daniel. 4.

of the Almighty, [u] Reges (as the vulgar translation readeth it) collocat in solio, he placeth Kings in the throne. And by whom do they swaie their scepters, and gouerne their kingdomes? By Gods speciall authoritie, [x] by me (saith God himselfe) do Kings raigne, and decree iustice, by his immediate power who is [y] Lord and King of all the earth. And to descend vnto particulars, doth not God by the mouth of his Prophet *Nathan* tell *Dauid*: [z] I anointed thee King ouer Israel? doth not *Salomon* acknowledge, that [a] the Lord hath established him, and set him on the throne of his father *Dauid*? was it not the saying of the Prophet *Ahija* in the person of God vnto *Ieroboam*, [b] I will giue the kingdome vnto thee? Neither the kingdome only, and the power of Princes, but all things else proper vnto them, are after a peculiar maner Gods. Their [c] crowne, their [d] anointing, their [e] scepter, and throne are Gods, and their persons adorned with all these, are so diuine and sacred, that they themselues are the [f] Angels of God, and [g] sonnes of the most high.

[u] Iob 36.
[x] Pro. 8.
[y] Psal. 47.
[z] 2 Sam. 12.
[a] 1. King. 2.
[b] 1. King. 11.
[c] Psalm. 21.
[d] Psalm. 89.
[e] 2. Chro. 9.
[f] 2. Sam. 14.
[g] Psalm. 82.

Philalethes. If the persons of Princes are so sacred, and their authoritie is thus wholy from God, how is it said in the holy Scriptures

tures that some of the Kings euen now mentioned were made by the people, and so receiued their Regall power from them and by their election? Is it not said of *Saul*, [h] *that all the people went to Gilgal and there made him King before the Lord?* Of *Dauid*, [i] *the men of* Iudah *anointed* Dauid *king of* Iudah, *the Elders of* Israel *anointed* Dauid *king ouer* Israel.

[h] 1. Sam. 11. 15.
[i] 2. Sam. 5.

Theodidactus. [k] *Zadok* the priest and *Nathan* the Prophet anointed *Salomon* king, and the Lord also anointed him, otherwise he had not been the Lords anointed, but the anointed of *Zadok*, and *Nathan*. The Lord anointed *Salomon* as Master of the substance, and gaue vnto him his Regall power; *Zadok* and *Nathan* anointed *Salomon*, as Master of the ceremonie, and declared that God had giuen vnto him this power. For outward vnction doth not conferre vpon kings their authority (when without it [l] Cyrus and before the vse thereof some of the [m] Patriarches ouer their families were the anointed of the Lord); but it is a signe only of Soueraignety, because if wee power oile into the same vessell with any other liquor, it will be alway uppermost.

[k] 1. King. 1.
[l] Esay 45.
[m] 1. Chro. 16.

The Elders then of *Iudah* and *Israel* [n] anointing *Dauid* king, did manifest him to be

[n] 2. Sam. 2.

be their king; but did not giue vnto him the right vnto his kingdome, this was only from the [o] Lords appointing.

In like manner *Saul* first [p] anointed by the Lord to be captaine ouer his inheritance, vpon the petition of the people [q] set a king ouer them by the Lord, and chosen immediately by God to be a King, as [r] *Mathias* was to be an Apostle by casting lots; God made him king; he only gaue vnto him kingly power, and not the people; who notwithstanding after all this, are said to * make him King by approuing him as made by God, and receiuing him into the possession of his kingdome to exercise his Regall authority, whom the sonnes of *Belial* had rejected. The people then made *Saul* king, not by giuing vnto him the right of his kingdome, but by putting him into the possession of his kingdome to raigne ouer them: For the Iewes by Gods speciall [t] commaundement being to make such a one King, whom their Lord God had chosen, vnto whom their Lord God had giuen Regall authoritie; from their Lord God, and not from themselues, from heauen and not from earth, was the Soueraignety of their Princes.

For as in the spirituall Graces which

[o] 1. Sam. 16. 2. Sam. 5.
[p] 1. Sam. 10.
[q] Ibid.
[r] Act. 1.
[s] 1. Sam. 10.
* מלך *Constituere regem, est verbum tertiæ coniugationis, quod cum efferat duplicem actionem, propriè significat facere regnare; & regnare est regiam exercere potestatem; quasi diceret, fecerunt, vt regiam potestatem exerceret: Iosuita Pineda lib. 1. cap. 2. de rebus Salomon.*
[t] Deut. 17.

God mercifully bestoweth vpon the faithfull, neither the outward ministerie of *Paul* in planting, nor of *Apollo* in watring, is any thing, but [a] God giueth the encrease: So in the ciuill power which God vouchsafeth vnto Princes, the people are not any thing in regard of giuing this authoritie, but God onely is the free Donor thereof.

[a] 1. Corinth. 3.

Philale. Although the power of Princes is not from the people; yet it is often deriued vnto them from their noble progenitors by succession, or obtained through their owne proweſſe; and by lawfull conqueſt: how then is it only, and immediately from God?

Theodidactus. Succession, and lawfull conqueſt, are Titles whereby Princes receiue their authoritie, they are not the originall, and immediate fountaine of this authoritie. Heate, moiſture, cold, drines, and our temper ariſing from them (whiles wee are myraculouſly faſhioned in our mothers wombe) are preparations whereby our bodies are made fit receptacles for our ſoules; but the [7] Creator of our ſoule is God: So Princes haue full claime vnto their Soueraigne power by the Titles of ſucceſſion, and conqueſt, but the prime author

[7] Eccleſ. 12.

authoꝛ of their power is God. Inde illis eſt poteſtas (ſaith [z] Tertullian) vnde ſpiritus: thence haue they their power whence their ſpirit. And before him [a] Ireneus: Cujus juſſu naſcuntur homines, ejus juſſu conſtituuntur Principes: By whoſe appointment they are borne men and made reaſonable creatures (and that is by God onely who [b] infuſeth into them their ſoule by creating it) by his appointment are they made Princes. And as they receiue their power only from God, ſo foꝛ the good oꝛ euill adminiſtration thereof, they are accountable only vnto God, as vnto their Superiour, & not vnto any moꝛtall creature. God only maketh them Kings, and God only can vnmake them, and detect them from their thꝛones.

[z] *Apologet. cap.* 30.

[a] *Lib.* 5. *cont. Hær.*

[b] *Lombard. lib.* 2. *Sentent. diſtinct.* 17.

Philalethes. Were not the *Prieſts* amongſt the Iewes Superiours vnto their Kings to judge, and dethrone them, if they were delinquent?

Theodidactus. No, rather Prieſts were ſubiect vnto Kings, and puniſhed by them foꝛ their offences. [c] *Abimelek* the Prieſt acknowledged himſelfe King *Sauls* ſeruant. Let not the King impute any thing vnto his ſeruant, ſaith *Abimelek* ſpeaking of himſelfe. And againe vnto king *Saul*: thy

[c] 1. Sam. 22.

seruant knew nothing of this. And lest it might be thought that these words were vttered by a timerous spirit, vnto *Saul* a [d] Tyrant; *Dauid* a religious [e] Prince calleth *Zadok* the Priest his seruant. Neither was *Salomon* behind *Dauid* his father in the knowledge of his Soueraigne authoritie ouer Priests, when hee deposed *Abiathar* the high Priest, and placed *Zadok* in his roome.

[d] 1. King. 1.
[e] 1. King. 2.

Philalethes. Indeed the [f] text saith: *Salomon* cast out *Abiathar* from being a Priest vnto the Lord: but some attribute this fact of deposition vnto *Salomon* as he was a Prophet: because it immediately followeth in the same text, that hee might fulfill the wordes of the Lord against the house of *Ely*.

[f] 1. King. 2.

Theodidactus. The fulfilling of this prophecie was not the motiue that excited *Salomon* to depose *Abiathar*, but *Abiathars* [g] conspiracie and treason with *Adoniah*: for the words that he might fulfill &c. doe not shew the cause why *Salomon* did cast out *Abiathar*, but the consequent of this fact; which was foretold by a Prophet, but not accomplished by *Salomon* as a Prophet. When foretell things to come as Prophets, they do not put the things foretold in execution as Prophets: For then the [h] soldiers were

[g] 1. King c. 1. 2.
[h] Ioh. 19.

were Prophets caſting lots vpon Chriſts garment, that the Scripture might be fulfilled; [i] *Herod* was a Prophet fulfilling the prophecie of *Ieremie*, by murthering the Innocents. And many other inſtances might be giuen in this kinde, which I paſſe ouer, becauſe the maine point which occaſioneth the producing of them, the ſubiection of Priests among the Iewes vnto their Kings, is ingenuouſly acknowledged by ſome of the Ieſuits. In the old teſtament (ſaith [k] one of the firſt and cheifeſt of that ſeditious order) vnder the law of nature, or of *Moſes*, Priests were ſubiect vnto Kings.

[i] Math. 2.

[k] *Salmer. tract. 63 de poteſtate eccleſiaſt. & ſæcul.*

Philalethes. I haue heard of other Romaniſts that haue exalted the Iewiſh high Prieſts aboue the thrones of Kings, and that do alledge vnto this purpoſe ſome particular examples: As of the high Prieſt [l] *Azaria*, who with foureſcore other Prieſts [m] *Valiantly* aſſailed King *Oziah* ſtroaken with the leproſie, for burning incenſe vnto the Lord; [n] did thruſt him by force out of the Temple; according to the Leuiticall [o] law againſt Lepers, conſtrained him to go out of the Citie, and depriued *him* [*] *of his kingly authoritie.* Of [p] *Iehoida*, who being cheife Prieſt, cauſed Queene *Athalia* to be ſlaine,

[l] 2. Chron. 26.
[m] *Allen. defen. Eng. Cath. cap. 5.*
[n] *Allen. ibid.*
[o] *Leuit. 13.*
[*] *Au libertate regnandi. Bellarm. lib. 5. de Pont. Rom. cap. 8.*

because shee [p] maintained the idolatrous worshippe of *Baal*, and made *Ioas* king in her steede.

Theodidactus. These facts of *Azaria* and *Iehoida*, if they were sincerely related out of the booke of God, they would make little for the superioritie of Priests ouer Kings: For first the Scripture saith not that *Azaria* violently assailed *Oziah*, or did by force thrust him out of the Temple: he was [q] compelled (without any force from *Azariah*) by the immediate hand of God, striking him with leprosie, to go out thence. And when it is said [r] *Azariah* the cheife Priest with others caused *Ozia* hastily to depart from the Temple, this (as * *Iosephus* doth testifie) was onely by words and admonition. And * *Chrysostome* giueth the reason, for the office of a Priest is onely to reprone, and freely to admonish, not to moue armes, nor to vse bucklers, nor to shake a launce, neither to bend a bow, nor to shoote forth darts, but onely to argue and freely to admonish.

Neither did *Azaria* depriue *Ozia* of his kingly authoritie, which he held vnto his death: for he was [t] sixteene yeeres old when he was made king, raigned two and fiftie yeeres, and * died being threescore and

[p] 2. King. 11. * *Foueret cultum Baal. Bellarm. lib. 5. de Pont. cap. 8.*

[q] 2. Chro. 26. 20.

[r] Ibid.

* *Antiquitat. Iudaic. lib. 9. cap. 11.* whom *Caietan* doth follow vpon the 2. *Chro.* 26 *visâ lepra Sacerdotes Regem leprosum ad festinè egrediendum monent.*

* *De verb. Isaiæ vid. dem. Ho. 4.*

[t] 2. King. 15.

* *Ioseph. lib 9. Antiq. cap. 11.*

and eight yeares old. And although by reason of his leprosie [t] dwelling a-part according vnto the prescript of the [u] law, his sonne *Iotham* was his vicegerent to [x] rule the kings house and the people of the land: yet vntill *Ozia* [y] was buried with his fathers *Iotham* raigned not in his steed, hee had not the right of the kingdome.

[t] 2. King. 15.
[u] Leuit. 13.
[x] 2. Chro. 26. 21.
[y] Ibid. vers. 23.

Philalethes. You haue giuen a sufficient answere vnto this example of *Azaria*; but the other of *Iehoida* seemeth to haue more difficultie.

Theodidactus. In this instance likewise I shall, I trust, easily giue you satisfaction, if you will but call vnto minde, first; how *Ahazia* [z] sonne of *Ioram* and [a] king of Iudah, dying, his mother [b] *Athalia* slew all the kings seede saue *Ioas* the sonne of *Ahazia*, whom [c] *Iehosheba* his Aunt and Wife vnto *Iehoida* the high Priest had stollen from among the kings sonnes that should be slaine, and hid him in the house of the Lord six yeares.

[z] 2. King. 8.
[a] 2. King 9.
[b] 2. King. 11.
[c] 2. King. 11. 2.

Secondly, that *Iehoida* not as high Priest, but as *Ioas* Vnkle by marriage, and a protector ouer him by reason of this alliance; and not alone, but [d] with the Captaines of hundreds, with the Leuites out of all Cities, and with the cheife fathers of *Israel*; brought

[d] 2. Chron. 23.

brought forth *Ioas* king *Ahazias* ſonne, did put vpon him the crowne, and declared him to bée King, who was rightfully ſo, both by the title of ſucceſſion, and [e] Gods owne ſpeciall appointment.

[e] 2. Chro. 23. 11.

[f] Thirdly, after they had thus ſeated *Ioas* in his regall throne; by his authority, *Iehoida* commaunded *Athalia* as a bloudie Vſurper of the kingdome to bée ſlaine, ſo that indéed Ioas the true heire of the ſcepter of Iudah, and not Iehoida the Prieſt, puniſhed *Athalia* vſurping the crowne.

[f] 2. Chro. 23. 14. 15.

Philalethes. I doe now plainely perceiue that ſuch as indeauour to aduance the miter aboue the *crowne*, the preiſthood aboue regall power, haue no ground hereof in the old teſtament: yet peraduenture out of the new teſtament they may alleage ſomewhat for this prepoſterous ſubordination.

Theodidactus. If kings before the comming of Chriſt had ſupreame authoritie ouer prieſts and all ſorts of men within the circuit of their iuriſdictions: Chriſt ſince hath not diminiſhed, or embaſed this Soueraignety. Audite Iudæi, & Gentes (ſaith Saint * Auguſtine ſpeaking in the perſon of his Sauiour) audi circumciſio, audi præputium, audite regna terrena &c. Hearken ye Iewes, hearken ye Gentiles, hearken Circum-

* *Tract. 115. in Iohannem.*

Circumciſion, hearken vncircumciſion, heare all earthly kingdomes; I doe not hinder your ruling and raigning in this world, my kingdome is not of this world, it is heauenly and ſpirituall. And therefore [g] Chriſt hath not made laws to ouerthrow policies and States, but for the better ordering and eſtabliſhing of them.

[g] Nom. 23. nu. 13. ad Rom.

Is not this one of his inuiolable decrées promulgated by his elect ſeruant, and Apoſtle [h] Saint *Paul*: Let euery ſoule be ſubiect vnto the higher powers.

[h] Rom 13.

Philalethes. What higher powers.

Theodidactus. Such as beare the ſword, to whom tribute is due. And hence * *Auguſtine, Chryſoſtome,* * and almoſt all the ancients, haue vnderſtood *Paul* to ſpeake, *tantùm,* only of ſecular powers.

* Jeſuita Perer. diſputat. 10. nu. 13. ad Rom.
* Atque omnes ferè veteres.

Philalethes. Who are ſubiect vnto theſe higher ſecular powers?

Theodidactus Euery Soule, * although an Apoſtle, an Euangeliſt, a Prophet, whoſoeuer he be. This the Apoſtle S. *Paul* himſelfe did teſtifie in his owne perſon who [i] ſtood at Cæſars judgement, where (ſaith hée) ἐπὶ κρίνομαι I ought to be iudged, vnto whoſe ſentence out of dutie I am to ſubmit my ſelfe.

* Chryſoſt. in 13. ad Roman. with whom Theodor. Theophil. Oecumen. doe accord.
[i] Act. 25.

And no marueil if Saint *Paul* acknow-

ledged himselfe subiect vnto Cæsar, when his Master Christ paid vnto him tribute, and confessed one of Cæsars subordinate Magistrates, [k] *Pilate* to haue power ouer him, and that giuen from aboue.

[k] Iohn. 19.

Our eternall [l] high Preist, as man, thus humbling himselfe vnder the commaund of ciuill powers; his chiefe Disciple Saint *Peter* also writeth vnto his fellow Presbyters, whom hee exhorteth [m] to feede the flocke of God, that they would submit themselues vnto the [n] king as vnto the Superiour.

[l] Heb.

[m] 1. Pet. 5. 2.

[n] 1. Pet. 2. 15.

Philalethes. These two exhortations of Saint *Peter*, that his *fellow Presbyters* would *feede the flocke of God*, and also *submit themselues vnto Kings*, seeme to be repugnant one to the other; For kings that haue giuen their names to Christ are sheepe of *Gods fold*, and so to [o] obey their spirituall Pastors *hauing ouer-sight of them.* And if kings are to obey their spirituall Pastors, how are spirituall Pastors subiect vnto kings.

[o] Heb. 13.

Theodidactus. [p] All the tribes of *Israel* (and therefore the tribe of *Leuie* and the Priests) witnessed that the Lord had said to *Dauid* thou shalt feede my people *Israel.* And king *Dauid* himselfe calleth them his [q] sheepe: Kings then are also Pastors, and all

[p] 2. Sam. 5.

[q] 2. Sam. 24. *Dauid cum Angelum vidisset percutientem in plebem, ait ego peccaui, & ego pastor malignus feci, & hic greg quid fecit? Ambros. Epist. 28.*

all within their dominions, euen priests themselues are sheepe of their fold.

Philalethes. This instance doth not satisfie the doubt I moued, but rather doth strengthen it: for how can kings and priests be mutually Pastors one to another?

Theodidactus. After a diuers manner. A Pastor, or sheepheard (saith [r] *Chrysostome*) may with great authoritie enforce his sheepe to suffer the curing of their wounds when they are not willing hereunto, and may compell them to keepe in fertile and safe pastures, if they go astray and feede in barren places. Such kinde of Pastors by a borrowed speech are kings, who may commaund their subiects by the terrour, and compulsion of corporall punishments. But Byshops or Priests (as the same [r] *Chrysostome* speaketh) are to mooue men by perswasion, spiritually to be cured, and not by offering [t] violence, as Lords ouer Gods heritage.

As therefore all the faithfull are to [u] submit themselues one to another, in Christian reproofes, and admonitions; So Princes are to be obedient vnto spirituall Pastors beseeching them as Embassadors from Christ and deliuering vnto them his heauenly message. And if Princes by this mes-

[r] *Lib. 2. de Sacerd.*

[r] *Ibid.*

[t] 1. Pet. 5. 3.

[u] 1. Pet. 5. 5.

sage learning what is acceptable vnto God, shall by their authority enioyne it publiquely to bee embraced, they may inforce the same spirituall Pastors to obey his commaund by temporall chastisements.

A prince sailing vnto some forraine port in his owne shippe, and guided by his owne subiects, in this maritime passage hee submitteth himselfe vnto the conduct and direction of the Pilot; whom notwithstanding, if hee wilfully erreth in the performance of his dutie, he may seuerely punish with losse of liberty, goods, or life: So Princes in the Church, which the Auncients, haue resembled vnto a shippe, walking towards the port of heauen, they are to hearken vnto the meanest of Gods Seruants, sincerely declaring vnto them the sacred will of God; yet if they shall publish rather their owne errours than Gods truth, or otherwise offend, Princes may correct and punish them, and they are patiently to obey.

Princes then owe obedience vnto Gods direction vttered by his Embassadors for the saluation of their soules, by reason of which pretious benefit * ordinarily attending their Ministery, nothing (saith * *Ambrose*) is more excellent, nothing more sublime

x Io. 20.
* *De dignitat. Sacerd. cap. 3.*

lime than a Bishop. And againe, Gods ministers owe obedience vnto princes, and are subiect vnto their coercive punishments; who are free from all punishments that man may inflict. In which respect * *Tertullian* in the name of all the Christians in his daies saith: We honour the Emperour in such sort as is lawfull for vs, and expedient for them as a man next vnto God, and obtaining from God whatsoeuer he hath, and onely inferiour vnto God.

* *Ad Scapulam.*

Philalethes. Did any other Fathers of the primitiue Church acknowledge this eminent Soueraignty in the Emperors of those times.

Theodidactus. As many as had occasion to write hereof. * *Optatus* saith: There is not any man aboue the Emperour. * *Chrysostome* saith of the Emperour *Theodosius*: he had no man equall vnto him vpon earth, hee was the toppe and head of all men vpon earth. ‡ *Cyrill* writeth vnto *Theodosius* the yonger: *Vestra serenitati*, vnto your excellencie there is no state equall, much lesse Superiour. ‖ *Agapetus* affirmeth of the Emperor *Iustinian*, he hath a higher dignity than any man: he hath not vpon earth any higher than himselfe.

* *Lib.* 3.
* *Hom.* 2. *ad pop. Antioch.*
‡ *Præfat. lib. aduers. Iulian.*
‖ *In para. nec: nu:* 1. *& nu:* 21.

Philalethes. If the auncient Fathers of

such different times (for betweene *Optatus* and *Agapetus* there were neere two hundred yeares) almost in the same phrase of speach so extolled the dignitie of the *Emperour*; when did the Bishoppe of *Rome* challenge his pretended *Eminencie* aboue the Emperour?

Theodidactus. Not fiue hundred yeares after Christ: For then *Pelagius* the first Romane Bishop of that name thus writeth vnto *Childebert* King of *France*: [a] with how great studie and labour are we to striue, that for remouing the scandall of suspition, we may minister the obsequiousnesse of our confession vnto KINGS, vnto whom the holy Scripture commaundeth vs to be subject. Neither six hundred yeeres after Christ: for about that time [b] *Gregorie* the great likewise Bishop of *Rome* religiously confessed, that power was giuen from aboue vnto the Emperour aboue all men. And then reckoning himselfe in this number of all men, [c] addeth; I being subiect vnto your commaund, not out of fained humility, but out of conscience and dutie, on both parts haue paied what [d] I ought, becausse I haue *yeelded* obedience vnto the Emperour, and not holden my peace in what I thought for God. Nay nine hundred yeeres

[a] *Epist 16. ad Childeb. tom. 2. Concil.*

[b] *Lib. 2. Epist. Epist. 61.*

[c] *Ego iussioni subiectus.*

[d] *Quod debui.*

yéeres from Christ, the Bishops of Rome were in such subiection vnto the Emperours; that euen in that age the Emperours punished them with the depriuation of their Bishoprickes, if they were criminous; as *Otho* the Emperour deposed *Iohn* the 22. for his impure and vitious life.

Philalethes. At what time then did the Bishop of *Rome* first so farre exalt himselfe aboue the Emperours as to presume to depriue them of their imperiall crownes, and depose them from their thrones?

Theodidactus. More than a thousand yéeres from the Ascension of our blessed Sauiour. Gregorie the seuenth otherwise called Hildebrand, chosen Bishop of Rome [e] about the yéere of our Lord 1073. was the first, that did attempt this prophane and scandalous outrage against the Emperour *Henry* the fourth.

I read and read againe (saith [f] *Otho Frisingensis* an Historian liuing néere the times of *Hildebrand*) the gestes of the Romane Kings, and Emperours, and [g] no where I finde any of them before this man (*Henry* the fourth) excommunicated by the Bishop of *Rome* or depriued of his kingdome. And the ill successe of the cheefe Actors, in this furious attempt of deposing this Emperour;

[e] *Bellar: in Chron.*

[f] *Lego & relego.*

[*] *Lib. 6. cap. 35.*

[g] *Nusquam inuenio quemquam ante hunc.*

rour, might well haue discouraged the Bishops of Rome in succeeding ages to meddle againe with such vngodly enterpriſes. *Rodolph* Duke of Sueuia whom (at the inſtigation of *Gregorie* the ſeuenth ſome of the Princes of Germanie had ſet vp to take the Empire from *Henry* the fourth by force of armes, in fighting againſt this Emperour he loſt his right hand: and when by reaſon of that and other woundes, hee was ready to breath out his diſtreſſed ſoule, [h] looking on the ſtumpe of his arme, and fetching a deepe ſigh, he ſaid vnto the Biſhops that were about him, behold this is the hand wherewith I did ſweare allegiance to my Soueraigne Lord *Henrie*. And Pope *Hildebrand* himſelfe (whiles he was in contention with the ſame Emperour, to depoſe him) by the conſent of his owne people the Romanes [i] was deprined of his Popedome; and afterward lying at the point of death, he [k] called vnto him one of the twelue Cardinals whom he loued aboue the reſt, and confeſſed vnto God, Saint *Peter*, and the whole Church, that he had greatly ſinned in the Paſtorall charge which was committed vnto him, and that at the inſtinct of the Deuill hee had ſtirred hatred and heare-burning amongſt men.

[h] *Veſperenſ. Anno.* 1080.

[i] *Sigeb. anno.* 1084.

[k] *Sigeb. anno.* 1085.

Found this written of him.

For

For Hildebrands depoſing of Henry the fourth, was like the Violence of a Tempeſt, which ſtirred vp ſo many calamities, ſo many ſchiſmes, ſo many perills of bodies and ſoules, that it alone (ſaith Otho * Friſengenſis through the feirceneſſe and continuance therof, may ſufficiently proue the greatneſſe of mans miſery.

* *Chro. lib. 6. cap. 36.*

Philalethes, Two moſt remarkeable examples: they doe clearely illuſtrate that ſpeech of the wiſe-man, *Take not part with the ſeditious, for who knoweth the ruine of them both?* But all this while you haue declared onely the truth of the firſt principle of *Kingly Soueraigntie* in his excellent Maieſty; That receiuing *authority immediately from* GOD, *hee hath no Superiour to puniſh him or chaſtiſe him, but* GOD *alone.* I would therefore now intreate you to take the ſame paines in eſtabliſhing the ſecond principle of his ſupreme power; *The bond of his ſubiects in obedience vnto his Maieſtie is inuiolable, and cannot be diſſolued.*

Theodidactus. The principall meanes, whereby the ſeditious ſonnes of Belial doe pretend that this ſacred bond may be diſſolued, are either ſuppoſed crimes in the perſons of Princes, as Tyrannie in gouerning, Infidelitie, Hæreſie, Apoſtaſie;

or Episcopall acts of the Bishop of Rome, as his dispensations, and excommunications.

Philalèthes. How doe you proue that Tyranny in gouernment doth not vnloose this bond?

Theodidactus. Was not Saul a [c] Tyrant in hunting after the soule, and [f] seeking the life of *Dauid*, who was most [g] faithfull vnto him amongst all his seruants, whom he himself confessed to haue [h] rendered vnto him good for euill?

Was hee not a bloudy oppressor in commanding Doeg, without any iust cause of offence, violently to run [a] vpon the Priests, and to slay fourescore and fiue persons that did weare a Linnen Ephod; to smite *Nob* the city of the Priests, both Man, and Woman, both Childe and Suckling, both Oxe, Asse, and Sheepe, with the edge of the sword?

The bloud of so many Innocents did cry vnto GOD for vengeance, and by his spectall commandement ([b] who so sheddeth Mans bloud, by Man his bloud shall be shed,) deserued death: yet Dauid not an ordinary or priuat man, but by GODS owne appointment designed vnto the Kingdome, a chiefe captaine and

[c] 1. Sam. 24. 12.
[f] 1. Sam. 22. 23.
[g] 1. Sam. 22. 13.
[h] 1. Sam. 24. 18.
[a] 1. Sam. 22. 18. 19.
[b] Gen. 9. 6.

and leader in the Kings battailes, the Kings ſonne in law, when he had Saul deliuered into his hands, and was encouraged by his ſeruants to deſtroie him; ſaid vnto them: [c] the Lord keepe mee from doing that thing vnto my Maſter the Lords annoynted, to lay my hand vpon him, for hee is the Lords annoynted: And after vnto Saul himſelfe: [d] wickednesse proceedeth from the wicked, but myne hand be not vppon thee: And againe vnto Abiſhai, when the Lord an other time had cloſed *Saul* into his hand; [e] deſtroye him not, for who can lay hands vppon the Lords annoynted, and be guiltleſſe? Which Pious and Religious acts of *Dauid* towards *Saul*, amongſt the Iſraelites, Optatus hath elegantly deſcribed, the more effectually to commend them vnto Chriſtians. Dauid (ſaith [c] Optatus) had the occaſion of victory in his hands, he might haue cut the throate of his vnwarie, and ſecure aduerſary, without any labour: hee might without ſhedding of bloud, without any conflict, haue changed a publique war into a priuat ſlaughter. And his men, the victorie, occaſion, and opportunity encouraged him: hee began to draw his ſword, his armed hand was mouing

[c] 1 Sam. 24.6

[d] Verſe 14.

[e] 1. Sam. 26.9

[c] *Lib. 2. aduerſ. Parme.*

towards the throat of his enemie; but the perfect remembrance of GODS commandements ſtayed him: hee withſtanding his men, and the occaſions inciting him, in effect thus ſpeaketh vnto them. O victory thou doſt in vaine prouoke, and inuite me with thy triumphes. I would willingly conquer mine enemie: but I muſt rather keepe Gods Commandements. I will not (ſaith he) lay my hands vpon the Lords annointed. And ſo hee repreſſed his hand together with his ſword: and whiles hee feared the oyle, ſaued his enemie.

Philalethes. Our bleſſed Sauiours owne precept and commandement is cleare enough for the preſeruing of the liues, or of any thing elſe belonging to our enemies: *Loue*[a] (ſaith hee) *your enemies, bleſſe them that curſe you, doe good to them that hate you, and pray for them that hurt you, and perſecute you.*

[a] Mat. 5.

Theodidactus. You ſay well that theſe words are CHRISTS precept or commandement; our Sauiours preface vnto them (Ἐγὼ λέγω ὑμῖν, I ſay vnto you; it is my decree) doth ſufficiently proue it; and the words immediatly following them (that you may be the Children of your Father which is in Heauen) are a moſt

most forcible motiue to stir vs vp readily, and with alacritie to yeeld obedience vnto this commandement. Although then Kings and Princes through their tyrannie, persecution, and oppression, should be our enemies, as Saul was vnto Dauid (thine [b] enemie saith Abishai of Saul vnto Dauid:) yet wee are to loue [c] them from our hearts, to blesse and pray for them with our tongues, and to doe good vnto them by our actions. For these duties by our Sauiours commandement are to be performed of vs vnto priuat men that are our enemies; much more vnto publique persons, the Princes and Potentates of the Earth. That elect vessell Saint [d] Paul exhorting vs to blesse all men by our praiers, supplications, and intercessions; presently mentioneth Kings and all that are in authority, as persons for whom after a more speciall maner we are to poure out our supplications vnto God. Likewise Tertullian, [e] teaching that according vnto the Christian doctrine, to wish euil, to do euil, to think euil, is indifferently forbidden vs towards all men; thence inferreth, if wee are not to offer the least of these iniuries to any man; much lesse to

[b] 1. Sam. 24.

[c] *Saluator tria præcipit inimicis exhibenda: quorum primũ diligere ad Cor pertinet, secũdum nempe benefacere ad opus, tertiũ benedicere, i. bene precari & orare, ad linguam. Iansenius. Cap 40. Conco.*

[d] 1. Tim. 2.

[e] *In Apologetico cap. 36.*

him that is ſo highly aduanced by our GOD, ſpeaking of the Emperour.

Philalèthes. Who was this Emperour of whom *Tertullian* ſpeaketh?

Theodidactus. It was Seuerus: for vnder him (ſaith[f] Hierome) Tertullian flouriſhed.

[f] *In Catalo.*

Philalèthes. Was this Emperour a Tyrant in his gouernment?

Theodidactus. Yea, an vnbeleeuing Tyrant, an infidell, that did greuouſly perſecute the Chriſtians, whom hee did [a] afflict with the fift famous perſecution.

[a] *Seuerus quinta poſt Neronem perſecutione Chriſtianos excruciauit; OROS. et BARO: an CHR. 205. Sæviſſima perſecutione.*

Philalèthes. Then I perceiue by *Tertullians* iudgement, that not onely Tiranny but likewiſe tiranny ioyned with infidelity, doth not vnlooſe the bond of dutie and obedience from Subjects vnto their Soueraigne.

Theodidactus. You may learne this truth from a more auncient and authentique author than Tertullian, euen from the bleſſed Apoſtle Saint Peter. This holy ſeruant of GOD writ his firſt Epiſtle in the [b] time of Claudius the Emperour, and did direct it vnto his Country-men the Jewes, [c] here and there throughout Pontus, Galatia, Cappadocia, Aſia, Bythinia, which were regions then ſubiect vnto the Romane Emperour.

Baro. to 1 anno 45.
[b] *The Remiſts in their table of Peter.*
[c] *1 Pet. 1.*

perour. For many yeares before Claudius raigne, Pompey [d] the great made these regions Romane Prouinces.

And because some Seducers (as [e] Iosephus witnesseth) had perswaded the Iewes vnder a pretext of maintayning their liberty, that tribute was not to be payd to Cæsar, neither any mortall man was to be accounted as a Prince, or Lord ouer them, but GOD onely: Saint Peter exhorteth them so to be free,[f] as not hauing their liberty for a cloak of maliciousnesse, but as the seruants of GOD, and to feare GOD, but yet to honour the King also; And although Magistrates be men, and so their ordinance, in regard of the persons in whom it doth reside, but humane: yet to submit themselues vnto them, for the Lords sake, from whome they receiued their authoritie.

[d] *Sigon. Comment. in lib. 2. Sulpitij.*

[e] *Iudaicarum Antiquit. lib. 18. Cap 1. & lib. 2. de bello Iudaic. Cap 12.*

[f] 1. Pet. 2 16. & 18.

Philalèthes. This *King* whome Saint *Peter* would haue his brethren the Iewes *to honour*, and that as *Supr em*, cannot be any other than the Emperour *Claudius*, vnder whom (as you haue shewed) Saint *Peter* writ his Epistle, and whose subiects were the inhabitants of *Pontus*, *Galatia*, *Cappadocia*, *Asia*, *Bythinia*, vnto whom S*t*. *Peter* inscribed

inſcribed his Epiſtle. And S. *Peter* might well terme this Emperour a King, becauſe the Romane Emperours (ſaith *Appian*) *were in all their deeds and actions Kings.*

Praſa. Hiſto.

Theodidactus. **Your collection and inference is very firme, and full of truth; And therefore Saint** Peter **exhorteth his brethren the Iewes (himſelfe reſiding** [a] **then at Rome)** to ſubmit themſelues, and to be ſubiect vnto a profane **Infidell, a cruell Tyrant. For** Claudius, **vpon the ſight of the leaſt** [b] **prodigie, worſhipped the heathen Gods after the cuſtome of the ancient Romanes: hee was** naturally [c] **ſo mercileſſe, and giuen to** bloud-ſhed, **that hee would haue** tortures in examinations, puniſhments **for** *Paricides*, **executed in his** owne preſence: hee had moſt cruell ſearchers of all that came but to ſalute him, ſparing not any Sex or Age; delighted to ſee the faces of Fencers (**whoſe throats hee had cauſed to be cut for ſtumbling by chance in their ſword-fights**) as they lay gaſping and yeelding vp their breath: [a] hee was exceſſiuely giuen to the wanton loue of women, and was [b] ſo inthralled vnto his wiues and freemen, that, as it was commodious vnto them or ſtood with their affection, hee granted

[a] *Baro. Anno 45. Rhemiſtes in their table of Peter.*

[b] *Sueto. Cap. 22.*

[c] *Cap. 34. Suet.*

[a] *Suet. Cap. 33,*

[b] *Suet. Cap. 29.*

granted honorable Dignities, conferred the conducts of armies, and decreed impunities or punishments.

Unto such an vnbeleeuing, and bloudy oppressour, Saint Peter **earnestly exhorteth the beleeuing Iewes to yeeld obedience.**

Philalèthes. After what manner? In outward shew and appearance, onely of constraint, and because (*Willed they, nilled they*) they were to obey?

Theodidactus. **No: for Saint** Paul **writing his Epistle vnto the Romans** * **liuing vnder the same Emperour, commandeth** [c] euery soule to be subiect vnto the higher powers, **and** not because of wrath, **not out of feare of outward force, or violence,** but for conscience sake; **and for that these higher powers are** the ordinance of GOD, the Ministers of GOD. **And this is, as the same Apostle elsewhere** [d] **admonisheth, to yeeld obedience vnto them** from the heart, as seruing the Lord, and not men.

* *Rhemists in their table of Paul.*

[c] Rom. 13.

[d] Coll. 3. Ephe. 6.

Which heauenly doctrine of the Apostles, was afterward often iterated by the Fathers of the Primitiue Church in their writings, least by the fraud of Sathan it might slip out of the mindes

of the faithfull. Iustine Martry in the name of the Christians in his daies saith vnto Antoninus an vnbeleeuing Emperour, and a [c] persecutor: [f] Wee onely adore GOD, and in all other things (not of constraint) but cheerefully performe seruice vnto you. And Augustine: The powers that are, are of GOD: hence wee honour a Gentile placed in power, although hee him-selfe, who holding Gods order giueth thankes vnto the Diuell, be vnworthy: for the power requireth it, and deserueth honour, as ordayned of GOD.

[c] *Persecutio 4. sub Antonino. Bellar. in Chro.*
[f] *Apol. 2. ad Antoni. Impe.*

Philalèthes. Howsoeuer Infidelity doth not dissolue the bond of a subject in duty and allegiance vnto his Soueraigne, yet may not Hæresie and Apostasie?

Theodidactus. Constantius, Valens, Valentinanus the younger, were Arrian Heretiques: yet wee read not that they were reiected by Orthodox Christians as vnlawfull, and vsurping Emperours. And (which is worse) was not *Iulian an Apostata*, an Idolater? yet [a] Christian soldiers serued this vnbeleiuing Lord, and when hee said goe forth to fight, inuade such a Nation, they obaied.

[a] *Aug. 124. Pf.*

Philalèthes. Some say this was for want

want of ſtrength, and forces, to reſiſt.

Theodidactus. **They could not want ſtrength, when the greateſt part of** Iulians **army were Chriſtians, as it appeared inſtantly vpon his death by their ioynt exclamation vnto** Iouinian **his ſucceſſor. For this army chooſing** Iouinian **Emperour, and hee refuſing to haue any Imperiall command ouer them, becauſe hee was a Chriſtian, and they Pagans:** [b] all of them with one voice made anſwere, And we are Chriſtians. **It was not then for want of power they obeyed, but rather, as** [c] Auguſtine **writeth of them** they were ſubject vnto *Iulian* their temporall Lord, for his ſake that was their eternall Lord and Maiſter, **and out of obedience vnto his commandements.**

[b] *Ruffin. lib. 2. hiſt. cap. 1.*

[c] in Pſal. 124.

If ſubiects are obliged in duty and out of conſcience cheerefully to obey Tyrannous, vnbeleeuing, hæreticall, Apoſtaticall **princes, as** Powers ordained of God; **with what alacrity then ſhould we be in all things obſequious vnto our** gracious, and religious **Soueraigne?** Gracious, **as being like vnto GOD whoſe Vicegerent he is in this, that his clemencie, and mercy** is ouer all his workes: Religious, **in that he is a zealous propugner**

of the auncient and Catholique faith, not onely by his Kingly power and authority, but likewise by the learned pen of a ready writer.

Notwithstanding some are so blinded with the Romane superstition, that they are ready vpon some pretended acts of the Bishop of Rome, as vpon his dispensations, or excommunications, to renounce their obedience vnto so mercifull, and pious a Prince.

Philalèthes. May not then the Bishop of Rome either by dispensing with the *law*, which bindeth subjects vnto obedience; or with the *Oath*, whereby they sincerely sweare to performe this obedience vnto his excellent Maiesty; vnloose the bond of their allegiance?

Theodidactus. The Bishop of Rome cannot dispense with the law of Nature; which [a] from the first beginning of the reasonable creature is vnchangeable, nor with the Morall law of GOD, [b] whose precepts are indispensable. But the dutie of subiects in obedience vnto their Soueraigne, is grounded vppon the law of Nature; beginning with our first beginning. For as we be borne Sonnes, so wee are borne Subjects; his Sonnes,

[a] *Aquin. 1. 2. q. 94. Art. 5.*

[b] *1. 2 q. 100. Art. 8.*

Sonnes, from whose loynes; his Subiects, in whose Dominions we are borne. The same duties of subiects are also enioyned by the morall law, and particularly (as you shewed in the very entrance vnto this our conference) in the fift commandement, honour thy Father and thy Mother: where, as wee are required to honour the Fathers of priuat families, so much more the Father of our Country and the whole Kingdome. And as the Bishop of Rome cannot dispense with these lawes imposing vppon vs obedience vnto his Maiesty, so neither with the oath wee take to perseuere in this obedience. When Dauid said, I haue [c] sworne that I will keepe thy righteous Iudgements, if the Bishop of Rome had beene then in his fulnesse of power, could hee haue dispensed with this oath? And so if any now, by the example of Dauid, sweare to keepe Gods righteous iudgements of not committing adultery, or of honoring their Parents, and Magistrates; hee cannot free them from this oath; but if we violate both these commandements, wee are as well Rebells, as Adulterers.

[c] Psa. 119.

Philalèthes. Are not the excommu-

nications of the Bishoppe of Rome of more force to loose the bond of allegiance, than his dispensations?

Theodidactus. These likewise haue no power to worke this effect. Excommunication vppon a contempt vnto the Church doth not make a man worse than an [d] Ethnike: but you haue heard that both Saint Peter, and Saint Paul earnestly exhort vs to be subiect vnto heathen, and Ethnicke Princes; and therefore wee may also yeeld obedience vnto excommunicated Princes: besides excommunication (according to the doctrine of the [e] Romanists themselues) doth not free a seruant from obedience vnto his Master, or a sonne vnto his Father. And Kings are as Masters, and Subiects as Seruants; for so Dauid calleth Saul [f] his Master, and stileth himselfe his [g] seruant: Kings are as [h] Fathers, and subiects as Sonnes; for so King Ezechias was a Father ouer the Fathers of his people; euen the Priests; and therefore much more ouer the rest of his subiects. As then excommunication doth not dissolue the bond of duty betweene Fathers and Sonnes, of seruice betweene Masters and Seruants, no more

[d] Mat. 18.

[e] *Aquin. in sup. que* 23. *Tolet Inst. Sacerd. l. 1. c. 9.*

[f] 1 Sam. 24. 11.
[g] 1 Sam.
[h] 2 Chro. 29. *Debora a mother in Israel.* Iudg. 5. 7.

more doth it the bond of fidelity between Princes and their Subiects. And so at length I haue proued vnto you that neither ſuppoſed crimes in Princes, as Tyrany, Infidelity, Hæreſie, Apoſtaſie; nor the Epiſcopall Acts of diſpenſation, and excommunication; and ſo, in effect, that nothing can free ſubiects from their fidelity and allegiance vnto their Prince.

Philalèthes. Nothing! The *ſeale* of *confeſſion* doth at leaſt in part free ſome ſubiects from ſpeciall duties of obedience vnto their Soueraigne; as Preiſts from reuealing treaſons, and conſpiracies which they know, as *Ghoſtly Fathers*, from the penitent. For if conſpiracies or treaſons be knowne vnto a Prieſt in confeſſion, the bond thereof doth bind him to conceale it, [b] becauſe they are knowne vnto him as vnto God, whoſe Vicar hee is in hearing the humble confeſſions of repentant Sinners.

[b] *Aquin. in ſup. q. 11. Art. 1.*

Theodi. If Preiſts in confeſſions doe vnderſtand of treaſons and other enormous offences endangering the publike ſafety of the Church or common-weale as GOD, and as his Vicars; then they are to imitate GOD, whom they would repreſent, in the diſcouering of theſe grieuous crimes. For GOD alwaies

alwaies doth after a miraculous manner, and (as it were) by his owne immediat finger bring to light crying sins, when they are done in secret, and for a time are inwrapped in darkneſſe.

* Ibycus vt periyt, vindex fuit altiuolans gens. Auſon.

Did hee not by the birds of the aire detect the murder of * Ibycus? And becauſe the perſons of Princes are more sacred than the perſons of priuat men, GOD hath made a ſpeciall promiſe in his word, that hee will detect c Curſes, conceiued onely in the heart, againſt Kings, by the foules of the Heauen (that is) after a ſtrange and miraculous manner, if by ordinary meanes they ſhall not be reuealed. And therefore ſome Prieſts of France haue detected intendments of treaſon, only in thought heard by them in confeſſion: and the Authors of theſe intendments haue beene puniſhed with death. A f Gentleman of Normandy in France confeſſed vnto a Frier Minor, that he had once a reſolution to murther King *Francis*, and that hee repented of his wicked purpoſe. The Frier gaue him abſolution, but reuealed his wicked purpoſe vnto the King: and after deliberation had thereof in the Parliament of Paris, the gentleman

c Eccl. 10.

f Bodin. lib. 2. de Repub. ca. 5.

tleman was executed; and the Frier not punished with any censure of the Church for his detection.

Priests then are in GODS stead, whiles they heare Penitents confessing their sinnes, not to conceale these sinnes if they be enormous and dangerous vnto the publike state; but according to their commission, (whose sinnes yee [a] remit, they are remitted) to declare vnto them the remission of their sinnes as they are offences onely against GOD, and before his heauenly Tribunall.

[a] Ioh.20.

Philalèthes. But the *law of the Church* commandeth Priests to conceale all such sinnes as come vnto their knowledge by way of Confession.

Theodidactus. This law of the Church is but the law of Pope [b] Innocent the third cited in the decretalls (for hee is the most ancient Author that the [*] Romanists can alleage for their seale of confession:) But were it a law of the whole Church, it is but an Ecclesiasticall law. Now if duties inioyned by GOD himself in his morall law, as not to doe any manner of worke vpon the Sabaoth day, may be omitted by our [c] Saviours commandement to saue the life of a beast:

[b] *C. Omnis vtriusq; de Pœnitent. & Remiss.*
[*] *See Valentia Tom.4. disp.7. q.13. p.1.*

[c] Mat.12.

beast: May not some things, imposed onely by an Ecclesiasticall law, be neglected for saving the life of a King, upon whom so many liues depend? So that neither the seale of confession doth free vs from any part of the duties of allegiance vnto our Soueraigne.

Philalèthes. If the bond of Allegiance from Subjects vnto their Prince is so inuiolable, that nothing, no not *the seale of confession*, can dissolue it; is there no meanes to stay the fury of a *Soueraigne Commander*, if hee should be so Tyrannous, and profane, as to endeuour to oppresse the whole Church at once, and vtterly to extinguish the light of *Christian Religion*?

Theodidactus. Princes in their rage may endeuour wholly to destroy Christs Church: but in vaine; because Christ hath so built it vpon a [d] rocke, that the strength and gates of hell shall not euer so farre preuaile against it, as quite to vanquish it. And when they doe labour to effect so hainous an impiety, the onely meanes wee haue to appease their fury, is serious repentance for our sinnes, which haue brought this chastisement vpon vs; and humble praier vnto GOD, who guideth the hearts of Princes

[d] Mat. 16.

ces like riuers of waters. You know how before the comming of CHRIST the visible Church was onely amongst the Iewes; and that, whiles they were captiues vnder the Persian Monarches, Assuerus at the instigation of Haman sent forth a decree to [a] destroy them all both young, and old, children and women, in one day. Here the whole Church by the Barbarous designement of Assuerus, seemed to be in the very iawes of Death; yet they take no armes, they consult not how to poison Assuerus or Haman, they animate no desperate person suddenly to stab them; but there was onely [b] great sorrow amongst them, and fasting, and weeping, many lying in sack-cloth and ashes, to humble themselues vnder the mighty hand of GOD for their sins, and to auert his wrath hanging ouer their heads, by the cruelty of so bloudy a Tyrant.

[a] Ester. 4.

[b] Ester. ca. 4.

And the ancient Christians, vpon the like occasions, imitated these Iewes. For when they were threatned by Iulian the Apostata, with an vtter extinction of Christianity, they hindred and [c] represſed him with their teares,

[c] *Nazianz. ora. 1. in Iulian.*

hauing this onely remedy againſt the Perſecuter. **If any therefore are oppreſſed with the Tyranny of their ſupreme Gouernors**, let them (ſaith [d] Sarisburienſis, **euen in the darkeneſſe of Poperie**) flie vnto the patronage of GODS mercy, and with deuout praier turne away the whip wherewith they are ſcourged: [*] For the ſinnes of offenders, are the ſtrength of Tyrants.

[d] *Lib. 8. ca. 20.*

[*] *Peccata enim delinquentium ſunt vires Tyrannorum.*

Philalèthes. To be freed from Tyranny and oppreſſion in this world, is a temporall benefit: and many times GOD hearkneth not vnto our praiers for temporall benefits. How then are faithfull and loyall ſubjects to comfort themſelues, againſt the preſſures of mercileſſe Tyrants?

Theodidactus. **Their onely comfort in this caſe, is that which Saint** Auguſtine **long ſince miniſtred vnto them.** The rod of ſinners (**ſaith hee, ſpeaking of wicked Maſters and Magiſtrates**) lieth heauy vpon the lot of the righteous; but not for euer. The time will come when one GOD ſhalbe acknowledged: The time will come when one CHRIST, appearing in his brightneſſe, ſhall gather before him all Nations, and

and ſeuer them, as a Paſtor ſeuereth his Gotes from the ſheepe, and place his ſheep vppon his right hand, and his gotes vpon his left. And then thou ſhalt ſee many ſeruants, **and ſubiects**, amongſt the ſheepe, and many maſters, **and Princes**, amongſt the gotes: and againe many maſters, **and Princes**, amongſt the ſheep, and many **ſubiects and** ſeruants amongſt the gotes. **So that when all other helpes and comforts doe faile diſtreſſed ſubiects; the day of Iudgement, the end of all tranſitory things, will bring an end vnto their ſorrows.**

Philaſthes. With this end of all things, I pray you, let vs end this our conference; beſeeching GOD ſo to affect the hearts both of *Princes* and *Subiects*, with a ſerious and frequent cogitation of this laſt Iudgement; that they in Gouerning, theſe in Obaying, both in all their actions, and *whatſoeuer they doe*, may (with Saint *Hierome*) haue the voice of the Archangell alwaies ſounding in their eares, *Ariſe from the dead, and come vnto iudgement.*

De Reg. & Monachis.

(*,*)